SPECIAL COMMEMORATION NUMBER.

UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No 299 (Vol. XXV.—9. SEPTEMBER, 1928 ONE PENNY.

MRS. BODELL SMITH.

(See page 136.)

TWENTY-FIVE YEARS' PUBLICATION.

GEORGE ALLEN & UNWIN
LONDON: 40, MUSEUM ST.

FALSEHOOD IN WAR-TIME.

BY ARTHUR PONSONBY, M.P., 2/6. 2nd. Imp.

"It ought to be read by every citizen, and if its reading arouses indignation, so much the better." *Methodist Recorder.*

THE CHALLENGE OF BOLSHEVISM.

BY DOROTHY P. BUXTON, 2/6.

This book is the direct result of a visit to Russia, in the course of which Mrs. Buxton mixed with both village and town workers.

REST AND NOURISHMENT.

Those who do not enjoy robust health are recommended to a course of Benger's Food. It gives digestive rest with full nourishment, and doctors are agreed that this in itself is one of the finest nerve restoratives. A sample and full particulars will gladly be sent on application to the proprietors.

BENGER'S Food

TRADE MARK.

Otter Works, Manchester.

BRANCH OFFICES:
SYDNEY (N.S.W.), 117, Pitt Street.
NEW YORK (U.S.A.), 90, Beekman Street.
CAPE TOWN (S.A.), P.O. Box 573.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings, Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents, Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, bath and breakfast 4s. 6d.; 29s. a week.—Write for bedroom to the Matron.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4. not later than Thursday in each week.

The Unitarian Monthly PRICE One Penny

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

MR. CHARLES DARNAY'S RECITALS from Dickens; humorous and dramatic, also from modern and standard authors. Address, 105, Manchester Road, Chorlton-cum-Hardy, Manchester.

Rev. H. BODELL SMITH,
"Bradda," Manor Road, Cheam, Surrey, is at liberty to take Sunday Engagements.

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Bradda," Manor Road, Cheam, Surrey.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Bradda," Manor Road, Cheam, Surrey.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

We are glad to see special addresses by our two contributors, Revs. Arthur W. Fox, M.A., and W. C. Hall, M.A., printed in full elsewhere. Mr. Fox said some wise and helpful things at the Unitarian College on "The Emotional and Intellectual in Preaching," and the publication in both our weeklies has provoked some interesting correspondence. Mr. Hall's lecture at Belfast on "The Revision of Christian Theology" printed in "The Non-Subscribing Presbyterian" for August, is full of suggestive ideas concerning the development of theology, its need for periodical revision, the transcendance and immanence of God, the social implications of the Divine Unity and Fatherhood, and of the doitrine of the Coming of the Kingdom of God.

A successful Conference of the Fellowship of Youth was held at Lydgate at the week-end, July 6th-8th.

The annual celebration of Founder's Day took place recently at Channing House School, London.

The 29th annual meeting of the Ministerial Fellowship held in Manchester, July 4th, was attended by an unusually large number of its members.

Miss E. Gaukroger who writes "Yorkshire Tales" under the name of "Jenny Wren" is a Halifax Unitarian.

A "Silver Lining Garden Party" held at the Grundy Home, Blackpool, July 14th, attended by the Mayor and Mayoress, and a large company of northern Unitarians produced over £200 for reduction of debt on the building. The Chairman of Committee, Mr. H. J. Broadbent was presented with his portrait which he asked to be hung in one of the homes.

The Annual Meeting of the Missionary Conference (of Ministers), was held July 5th, at the Memorial Hall, Manchester, Rev. G. Pegler, B.A., of Crewe, presiding. Amalgamation with the Ministerial Fellowship was suggested and discussed, and Rev. J. C. Ballantyne read a paper on "Fulfil Thy Task Sublime."

Our Capetown Church realised over £506 towards £500 Diamond Jubilee Fund.

The South London Ministerial Brotherhood had their third annual picnic at the residence of Mr. and Mrs. J. Kerfoot at Savernake, Sidcup, July 20th, by their kind invitation. A pleasant time was spent at croquet, bowls and billiards. Cordial thanks were given to host and hostess for their hospitality.

Rev. Harold Rylett, Tenterden, was a principal pall bearer at the funeral of Ellen Terry.

Sunday Evening open-air propangda services have been held in a field by Rev. H. B. Hannah and his people of the Attercliffe Unitarian Church, Sheffield, during July with good attendances. These have been continued during August by Rev. A. H. Dolphin.

Miss Honor G. Hotchin, of our Bank Street Chapel Bolton, has been awarded the Shakespeare Scholarship at Manchester University as the student highest in England in the examinations in English.

Mrs. Frank Taylor, of Bolton, has presented Unity Church, Bolton, with a full supply of a new hymn and service book replacing one given thirty-five years ago by her late husband.

At Sheffield Unity Church long service medals have been presented to Mr. F. Blackwell and Mr. H. Smith in recognition of 40 years' service in the Sunday School.

The morning service of the Auckland, N.Z. Unitarian Church, July 1st, was broadcasted including Rev. A. Thornhill's sermon on "Science, the Friend of Faith."

Mr. Alfred Taylor, Chairman of the Unitarian congregation at Bath, has been presented with a jewel in the form of a gold shield with armorial bearings, by the London Association of Master Stone Masons.

The 13th Summer School for Teachers, arranged by the Sunday School Association was held at Manchester College, Oxford, August 2nd-11th. The proceedings included lectures, conferences and services which were helpful and inspiring.

Mr. H. L. Hall, son of Mr. and Mrs. Lawrence Hall, Liverpool, has taken a "First" in the Honours School of Jurisprudence at Oxford University.

On Bank Holiday, a new Recreation Room adjoining Barleycrofts, was opened at Great Hucklow, Mrs. M. Dickie officiating, and Mr. H. J. Broadbent presided over a large assembly. A Sale of Work followed realising over £40, in aid of the building fund. The new room will be a very useful adjunct to the Hucklow Homes.

At Blackley Unitarian Church, Manchester, long-service medals in Sunday School work have been awarded to Mr. Newton Smith, and to Mr. J. J. Gilbert. Mr. Smith as scholar, teacher and Church member has attended regularly for more than 54 years and is at present the superintendent.

The Second Annual Conference of Organists and Choirmasters of Unitarian Churches was held at Willaston School, Nantwich, on August Bank Holiday week-end. Papers on Music were read, and tunes for the new hymn book were discussed. On Sunday night an inspiring service was held in the Nantwich Chapel.

"Animals' Day," October 4th, is (1) To direct attention to wrongs inflicted for "sport," commerce, amusement and (so called) "Science"; (2) to focus thought on the speediest means to abolish such wrongs; and (3) to inspire ACTION on behalf of all suffering animals.

MINISTERIAL CHANGES.—Rev. E. G. Lee was publicly welcomed as minister at Halliwell Road Church, Bolton, July 18th; Rev. S. T. Pagesmith, of Ilford, has accepted appointment to St. Helens; Rev. and Mrs. Clark Lewis were welcomed at Newark, July 19; Rev. Percy Jones, resigned Waverley Road Church and Hurst Street Mission, Birmingham; Rev. J. H. Ewbank, B.A., B.D., has resigned at Nazareth Chapel, Padiham; Rev. C. M. Wright, M.A., of the Ancient Chapel, Toxteth, Liverpool, has accepted appointment to Rosslyn Hill Chapel, Hampstead.

A THOUGHT TO THINK

Many and deep are the sorrows
that spring from false ideas.

—GEORGE ELIOT.

DEATHS.—Mr. James Elce, M.I.M.E., Sheffield, July 20th, 58; Mr. Elias Middleton, Sheffield, June 30th, 78; Mr. T. C. McClay, Liverpool, July 21st 74; Mrs. Talfourd Ely, Hampstead, July 26th 91; Mrs. W. E. Wood, Dukinfield, July 26th, 74; Mr. Lindsey Clennell, Malvern Wells, July 26th; Mrs. Edward J. Gee, Hale, July 27th; Mrs. R. Wallwork, Woodley, July 29th 75; Mr. Annesley W. Voysey, Sydney, N.S.W., June 25th, 79; Mr. James Mawhort, Banbury, August 6th, 82; Miss Maud Mitchiner, Croydon; Mr. Thomas Armitage, Gee Cross, Hyde, August 5th; Miss Clara I. Mott, Peaslake, August 6th; Mr. William Jardine, of Dromore, Co. Down, at Melbourne; Mr. George Dallaway, Brighton, 30; Mrs. John Costeker, Grange-over-Sands, August 13th, 84.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

SEPTEMBER 9th.

1566.—J. V. Gentilis executed at Berne.
1607.—John Toland book on Christianity ordered to be burnt.
1759.—Thomas Bradbury died.
1801.—Gilbert Wakefield died.
1828.—Count Leo Tolstoi born.
1833.—First tracts of the Oxford movement.

SEPTEMBER 16th.

1519.—John Colet, Dean of St. Paul's, died.
1633.—Nathaniel Heywood born, ejected 1662.
1697.—Rev. James Foster born.
1736.—Fahrenheit (of thermometer fame) died.
1836.—Richard Wright died.

SEPTEMBER 23rd.

1738.—Death of Herman Boerhaave.
1803.—Universalist Confession of Faith adopted.
1824.—Major John Cartwright died.
1846.—Discovery of the planet Neptune.
1849.—Robert Hibbert died.
1899.—Bernard Cottage presented to the London Sunday School Society.
1923.—John Morley died.

SEPTEMBER 30th.

A.D. 420.—S. Jerome, translator of the Vulgate version, of the Bible, died.
1557.—John Foreman martyr.
1612.—Professor Ernest Sohner died.
1723.—William Hutton born.
1751.—Rev. Elhanan Winchester born.
1770.—Whitefield, colleague of the Wesleys, died.
1857.—Auguste Comte died.
1897.—Rev. David Davis died.

OCTOBER 7th.

1819.—First General Convention of the Christian Convention.
A.D. 1537.—William Leyton, martyr.
1547.—Cervantes born.
1849.—Edgar Allan Poe died.
1894.—Oliver Wendell Holmes died.

WHAT WE SHALL BE.

Beloved. now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And everyone that hath this hope set on him purifieth himself, even as he is pure.

—I. John, 3. 2, 3.

Literature.

"The Challenge of Bolshevism," by D. F. Buxton. George Allen and Unwin, 40, Museum Street, London, W.C. 1, 2s. 6d. net.

The subject of this book is such as cannot be ignored. All professing Christians who believe in The Brotherhood of Man, and the unity of all nations in bonds of friendship, must feel concerned as to what is really happening in a land with a population of 140 millions which covers one-seventh of the globe. It is very difficult to know what to believe from the contradictory and biassed reports from much of the public press concerning Russia and the Russian people. Here in this book we have a view of the case which appears to be a frank and impartial statement. Mrs. Buxton, a Quaker lady has spent some time amongst the Russian people and gives in these pages her own honest impressions and convictions based upon her actual experience. Whether the reader can accept her views or not, they are such as are needed as a corrective against much that is written from more prejudiced sources. She candidly declares that what is implied in the mental attitude in the social organisation of the Russian people is:—

(a) A sense of the value of life itself.
(b) A realisation of the unity of Mankind and of the good of each as contained in the good of all.
(c) Faith that life here on earth CAN be made good and beautiful for ALL.
(d) Faith in the motive of service rather than in that of acquisition as a means to this end —(p. 82).

The author states (p. 67) that—"Throughout the vast population of Russia, mutual understanding and sympathy, in other words, human unity, have been made easier for future generations than in any other 'civilised' country." The new ideal of the Bolsheviks is that "The wealth poduced by society as a whole is to be at the disposal of society as a unit. All individuals shall receive according to their needs, and all shall give according to their powers; there shall be an equality of opportunity, both to serve and of opportunities to enjoy" (p. 8.) The book thoroughly well repays perusal. Readers who desire to know all sides of this Russian problem should not miss real acquaintance with what Mrs. Buxton says in these well written and invariably interesting chapters.

"Christ and Society," by Charles Gore, D.D. 4s. 6d. net. George Allen and Unwin.

Dr. Gore presents us here with his six lectures delivered under the Halley Stewart Trust, founded December, 1924, "for research towards the Christian Ideal in all social Life." They were delivered last autumn in St. Botolph's Church, London. The lectures are described as setting out "four main propositions—that the present state of society demands a reform so thorough as to amount to a peaceful revolution; that the revolution must consist of a change of spirit rather than a change in legislative administration; that the change in spirit will not come from any conversion of men in masses, but from the influence and inspiration of leaders; and finally that Jesus Christ is the Saviour and Redeemer of man in social as well as individual life." As an Anglo-Catholic, of course, Dr. Gore's views of the nature and person of Jesus differ in various ways from those of our Unitarian readers yet he takes the incarnation in its universal sense as also his view of inspiration. In the lecture on "The Teaching of Jesus," he considers it as evident that Jesus intended the establishment of a Church, which is questionable, but he insists that the teaching of the Master is "Social" and intended for application to all the affairs of human life here on earth,—"the task of the Christian Church is to build the fabric of the true humanity, so far as it is possible, in this world. The materials for the future City of God are to be fashioned here. The urgent question for Christians should be — Are we NOW, in all our different countries and different congregations, living the life of fellowship which is the life of heaven? Does the religion of fellowship permeate all the relations of man to man? Are we certainly living as those who believe that every man counts for one in God's sight, and no one for more than one?" (p. 125), and, in another place he adds to that sentiment the words—"the worth of each one is infinite" (p. 52.) There is so much breadth of view and practical common sense in these lectures that every reader of them will find that they are well worth knowing. There is much of interest about "The Early Church," the condition of things in "The Medieval Church" and during the Renaissance, and later, and there is a helpful and suggestive lecture on "Practical Measures" followed by Appendices. The book is a worthy contribution to a subject of pressing import.

"Falsehood in War Time," by Arthur Ponsonby, M.P., 2s. 6d. net, George Allen and Unwin

This is "An amazing collection of carefully documented lies circulated in Great Britain, France, Germany, Italy and America, during the Great War,"—and the description is well borne out by the contents. It is necessary that this evil aspect of the war spirit should be fully exposed. Mr. Ponsonby renders considerable service to the outlawry of war and the great cause of world peace by these disclosures. That the war spirit is the fruitful mother of lies is made plain in these thirty chapters.

The Editor (An Appreciation)

By the Rev. William C. Hall, M.A.

Rev. W. C. HALL.

For fifteen of the twenty-five years of this paper I have been one of its regular contributors. Most of my articles have been written according to the requirements of its editor, he having either suggested the general matter of a series or set the particular subjects. From this journalistic bondage I now break free, in order to write, not about what he tells me, but about him. A quarter of a century of his work for Unitarianism ought not to pass without notice, even in his own paper, and those who appreciate it, as I do, ought to say so.

In celebrating the completion of 25 years of his paper, it may fittingly be remarked that he began the preparation of his denominational work just 50 years ago. In 1878 he entered the Unitarian College (Home Missionary Board, as it was then), Manchester, and, besides taking its courses, attended classes at the Owen's College, and Manchester University—of which, it may be here noted, his son was one of the most distinguished students of his time. It will not be disputed by anyone acquainted with his career, that in this half-century no old student of the Board or College, which was founded for specific missionary work, has shown more consistent and faithful allegiance to its ideals and spirit than he; no man has more persistently kept to missionary work, spent his time more completely in it, or more definitely helped to promote and encourage it. Whilst other men have moved to established congregations, in that moving-up which not seldom means moving away from the more important work, he has remained at the work of establishing congregations or of strengthening such as, without his labours, might have become disestablished. His record of ministry, as shown in the Essex Hall Year Book, is a long one and it is noteworthy that he twice returned to old congregations. None of his congregations could afford him the remuneration which his ability and zeal could have commanded, had he been in any degree self-seeking; and although he has never told us, there are some of us who know that he has often done his work unflinchingly in the face of great financial difficulty. For the missionary in any denomination there is no great denominational reward; but there comes a time, usually when the man is dead, when his work is realised and appraised. Our editor has yet the vitality of a younger man—thanks, he may say, to the diet and the abstinences to which most of us have not the common-sense to adapt ourselves—but we must not let him slip farther into years without the assurance of our appreciation for his long and devoted labours for our denomination, not least of which has been his management of this paper.

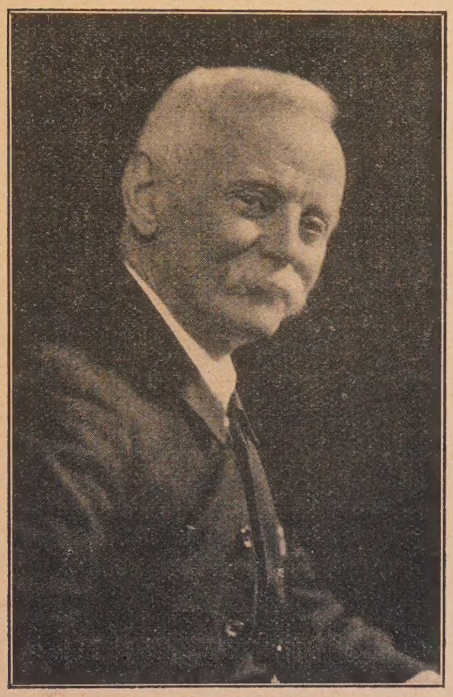
This paper has been a single-handed affair, a one-man show, unique, I think, in the history of our denomination. It was started by our editor as his own venture, without any financial backing, and, so far as I know, it is the only paper of ours that has paid its way. This suggests uncommon business capacity, especially when the difficulties of the war period are regarded; and it reveals the accurate judgment and faith of its founder that such a paper would be useful to many of our people and would meet the needs of not a few of our Churches, and would, besides, encourage among them propagandist and missionary zeal. It has kept before thousands of our people the duty of making Unitarians; its Editor has not been satisfied with the comfortable idea that most people have already become Unitarian and may be left to think out Unitarianism for themselves. Every one of its three hundred issues has been unmistakeably Unitarian, as though the editor had intended that every one in its representation of our faith should be strong enough to convert a casual reader, or to make him sit up and seriously think over the essential truths of Christianity as he had never done before. Nearly every one has been a kind of handbook of Unitarian belief as well as a record of Unitarian work, and has provided for both old and young distinctive Unitarian teaching in practically every journalistic and literary form. I do not recollect drama—a play for one of our societies may yet be in store for us—but nearly every other form in prose and verse has been used. And in present-

ing Unitarianism, specifically and directly, the editor has done more than give the headlines and outlines of our faith; he has expounded it fully and given it very extensive applications.

So I pay my simple but very honest and grateful tribute to our editor for what I regard as his great service to our denomination. Solid work, involving self-sacrifice, is demanded of us all, and if we want an example of it we need not seek beyond this paper and its founder and editor.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.



Rev. ARTHUR W. FOX.

Paul of Tarsus: His Theology.

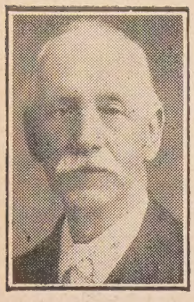
II. JESUS CHRIST.

As was said in the last article Paul seems to have believed that the human race was created with a view to the "far-off divine event" of the coming of Christ. What part then did Jesus of Nazareth play in his teaching? Under God Himself he played the principal part in working out the purpose of God. The Apostle seems to have known nothing of Jesus, and but little of his teaching, though he does quote him twice. The very nature of his vision on the road to Damascus made him base his gospel on "the crucifixion and the risen Christ." It is in the latter sense that he used the word "Lord" of Jesus, and not as equivalent to Jahveh as is usual in the Old Testament. It was by his resurrection that Jesus was made "Lord and Christ" to mankind. Of the legend of the "Virgin-birth" there is no hint in his writings any more than in the Gospel according to Mark and in the Fourth Gospel, which plainly excludes it.

What then does Paul mean by the "Incarnation" and "Atonement?" These two ideas can be best taken together. In the first place it must be noted that for the substitutionary idea of the Atonement still currently held by the majority of our fellow-Christians there is no foundation at all reliable in his teaching. The word itself is often misread. It meant, when the authorised version of the New Testament was issued, AT-ONE-MENT, or the MAKING AT ONE. In the Revised Version it appears under the term of RECONCILIATION. But nowhere in the Pauline teaching is there any idea of need "of reconciling God to man." It is fundamental to his thought that "God was in Christ reconciling the world to Himself," which is a very different and nobler thought. In other words God "was in Christ bringing back His wandering children to Himself." Why was there any need for such a "reconciliation" or "at-one-ment?" Adam the first founder of the race had sinned in Eden and brought DEATH, not HELL, upon himself. All subsequent men and women were descended from Adam and Eve and were therefore liable to the penalty of death. So by their own sins and their inheritance they had wandered from God and needed to be brought back to Him. How was this to be achieved? It was necessary for the Spirit of God to fill the soul of His holiest Son, Jesus, that by his life and its crown of self-sacrifice, he might win mankind back to its lost allegiance. Hence the Apostle stressed the death of Jesus rather than his life, as by its pure self-sacrifice having a supremely redemptive effect upon his brothers and sisters.

As Paul's thought is fluent in his letters, it is not always easy to say, he regarded Jesus as a pre-existent man ("the man out of heaven"), or as Dr. James Drummond interprets the matter, as the "first of the new creation of heavenly-minded men, as Adam was or had been the first of the earthly-minded men." He does say that there was "in Christ a new creation." But it is not quite certain what he meant by the phrase. He may have had in his mind the Book of Enoch, when he wrote "the man out of heaven," and so thought of Jesus as that divine man and pre-existent. But the fact remains that he did regard him as MAN and not GOD, the holiest son of God, who by his life and chiefly his death of self-sacrifice, was able to bring back the wandering tribes of men into the communion with God, which they had forfeited in the person of Adam.

A Quarter of a Century.



THE EDITOR

The issue of this September number of "The Unitarian Monthly," which was started under the name of "Unity," completes twenty-five years of its continued existence. The first number was for October, 1903. It was then sold at 12 copies for fivepence, and at the rate of three shillings per 100 including carriage, and was only eight pages. In January, 1907, as the result of various suggestions it became "The Unity" in name. In April, 1908, the title "Unity" was dropped in consequence of objection raised by the proprietors of another monthly of the same name published for members of Forestors, Oddfellows and other friendly societies, asserting that our use of the title "Unity" was an infringement of their copyright. Though their claim was open to question Dr. Blake Odgers was consulted and advised the disuse of the name, and consequently the change was made to the present title.

With May issue, 1905, the magazine was enlarged from 8 to 12 pages, reverting later to 8 pages, 1917, owing to shortage of paper, and the increased cost of paper and printing due to the war. These and collateral causes killed many periodicals outright, but this magazine kept on its way until in October, 1925, it was increased to 16 pages, its present size. With increased cost of paper and printing and enlargement the price of one penny per single copy has remained the same, but the prices of parcels of copies to Churches had to be increased to cover cost. Sold at the rate of six shillings per 100, barely covers cost, as may be seen when realised that the printer's charge to the proprietor is 5s. 9d. per 100, and extra incidental expenses of publication have to be met in addition. The price has been kept down as near to cost as possible, and with the help of some advertisements the magazine has always paid its way and made a balance of profit as some recompense for the Editor's work. This is the only British Unitarian periodical of national circulation that pays its way and is self-supporting.

Of course this could only have been possible by one man doing the work of securing contents, editing, conducting the business, keeping accounts, sending out invoices, getting accounts in, sending every month to single copy subscribers, doing all correspondence,—and everything except the work at the printers, and that of the contributors, who have loyally, voluntarily, and generously assisted with articles of valuable interest regularly, giving variety of contents and character to the magazine. To those loyal friends who have thus collaborated and supported, the Editor cannot be too grateful, and they have his very cordial thanks. To mention all who have so helped in the course of these twenty-five years would take up more space than our limits can allow, but special thanks are due to those who are still doing faithfully their part month by month,—Revs. Arthur W. Fox, M.A., William C. Hall, M.A., and H. Fisher Short. Without fee or reward other than the appreciation of the Editor and our readers, they have valiantly co-operated in the holding of the "fort." The same can be said of Dr. A. D. Tyssen. In the October No. 1924, the 21st Birthday of this Monthly was commemorated.

Something should be said of the work the magazine has done in attempting to fulfil its mission. From the beginning it has stood for the idea of "Unity" in all its implications—theological, social, international and universal,—for Unity in its widest sense as Brotherhood, Mutualism, Co-operation, orderly relations, peace. Unitarianism with its fundamentals of the Fatherhood of God and the Brotherhood of Man is the Religion of Unity and the Unity of Religion. The magazine has aimed to be a propagandist agency both inside and outside of our movement, of Unitarian ideas and principles in their most modern and up-to-date interpretation, and to give them clearness and definiteness to be easily understood by all who may read its pages. This has served as a congregational or parish magazine for several of our Churches combined with a calendar cover advertising to the community the local Church work—its principles, services and activities—in that way being a missionary agent of considerable service, propagating clear ideas of our faith in the homes of our people, and to the community in which they are placed, and constituting a useful link of fellowship between the Church and its members, and imparting interest in the denominational affairs of our movement as a whole.

This magazine had no small share in the initiation of the Unitarian Van Mission. When the late Rev. T. P. Spedding advocated at the Missionary Conference the starting of that Mission and the securing of a Van was needed, a gentleman who had read an article in "Unity" describing the need wrote to the Editor saying he had a van to dispose of ; he was put into communication with Mr. Spedding, the van was inspected by members of the Conference Committee including Mr. Spedding, the Editor, Revs. Charles Roper, B.A., and J. A. Pearson, and purchase agreed upon, and so the Mission began.

A matter of extra-denominational interest has been the positive identification of the original of Dicken's Bleak House" brought to light by the Editor, through this magazine. This was in the issue of June, 1919. The Editor had been

invited to stay at Bleak Hall, Kensworh, Herts, the residence of his friend, Mr. F. D. Bowles, J.P., C.C., who was then President of our Sunday School Association, and when there, remarked that the name "Bleak Hall" made one think of "Bleak House," and Mr. Bowles then said that he had reason to believe "Bleak Hall" to be the original of Bleak House. As a result of this conversation a picture of Bleak Hall appeared in the magazine with an article by the Editor showing that Dicken's descripion of Bleak House in the story exactly corresponds with the situation and exterior and interior particulars of Bleak Hall. The evidence was so convincing that the Editor of "The Dickensian" requested to be allowed to reproduce both picture and article in that organ of the Dickens' Fellowship, and that was done, and Bleak Hall has been acknowledged ever since as the real Bleak House of Dickens.

Much more might be said of the work done by this Monthly, did limits of space permit. For many years its pages have been pictorially illustrated. Courses of International Bible Lessons from our standpoint have been provided; Study Courses on Unitarian doctrines; biographies of prominent Unitarians; historical sketches of our Churches; denominational Notes and News; Temperance page; "For the Children" stories; Women's League; "Scriptural Unitarianism"; "Missionary Work," and various other features by the Editor and fellow contributors—and not forgetting The Unity Fellowship.

No other Unitarian Monthly has lived long. This may, in other hands, go on for another quarter of a century, or even reach a century, Why not? So far it has done good missionary work and service of our Movement, and the need will continue. What has been done through these 25 years can be advanced upon and bettered

Mrs. Bodell Smith and Miss Dora M. Smith.

In thus commemorating the completion of 25 years of the existence of this magazine it is just and appropriate that tribute be paid to the great help the Editor has received from his wife during the 44 years of their helpful companionship, and to that of their daughter, for they have not only been his devoted helpers in the home, but equally loyal and active as Church workers in the promotion of our Unitaian Faith.

Few women can show a better record than that of Mrs. Bodell Smith, as a leader in Church and Sunday School activities. In a brief sketch it may be stated that she was Mary Miranda, third and youngest daughter of Mr. and Mrs. Edward Woodhouse, of Gorton, Manchester, where her father was a prominent member and a trustee of Brookfield Church. She was born in Gorton, November 12th, 1855, was a scholar in the Sunday School of the Old Chapel, and later a member of the Chapel Choir, and of the choir of Brookfield Church (erected 1872, to take the place of the Old Chapel), up to her marriage in 1883. For many years she was a teacher in the Brookfield Sunday School, and at the time of her marriage she had long been in charge of the senior young women's class. From her fellow workers of the Sunday School she received a handsome marble timepiece as a wedding present.

At Darwen, Droylsden, Pudsey, Crewe, Blackpool, Mottram and Nelson, places where her husband was in charge of a Church, she was regarded as an ideal wife for a minister, and was a much loved leader amongst the women as their devoted helper and friend, and highly respected by all who knew her. She was president of sewing societies, of branches of the Women's League, active in organising sales of work and bazaars, and by her example and genial presence drew others around her.

In her husband's later retirement from a fixed congregational charge she greatly missed the Church life in which she had been so active. She had considerable pride in her son and daughter, the one now Dr. E. W. Smith, well-known amongst industrial chemists—more especially in gas and fuel undertakings—the other Miss Dora M. Smith, an earnest Sunday School and Church worker in her father's Churches, a good women's leaguer, fond of the open-air, of tramps and of mountain climbs. Mrs. Smith passed away after a short illness, February 8th, 1927, in her 72nd year, and Miss Smith, who had

Miss DORA SMITH.

not regained strength after an exhausting holiday in the Austrian Tyrol (1926), died suddenly seven weeks later, March 27th, 1927, in her 42nd year. Both mother and daughter possessed fine qualities of character and personality, and are affectionately remembered by hosts of acquaintances and friends, and as with the nearest relatives, the keen sense of loss is mixed with gratitude for having been blessed by their presence and the good they did. This imperfect tribute to their memory bears witness that they did what they could in the cause of free religion, and hence this permanent record of their helpful part in the life around them.

Dr. E. W. Smith, F.I.C.

Dr. Ernest Woodhouse Smith was born at Gorton, Manchester, February 13, 1884, became scholar aad assistant teacher at Arnold House School, South Shore, Blackpool. went to Manchester University, where he took the B.Sc. degree in honours, went on a few months' engagement as industrial chemist to N.W. Saskatchewan, Canada, and during his absence there received the Manchester M.Sc. degree for research work he had previously done. On his return home following further research, he accepted appointment under the fuel department of Leeds University to investigate improvement in the construction of gas fires. Later he was for ten years chief chemist for the Birmingham City Gas Department, and has since been Technical Director of Associated fuel companies of which Sir Arthur Duckham is chairman, with head office in London. While in Birmingham the Manchester University conferred the D.Sc., degree upon him. In addition to his regular work he fills various official positions in Chemical and Gas organisations, and is a Director of the Arnold House School Company, Ltd. He says he is proud of being the son of his parents, and of being a Unitarian, although he cannot now be considered an active member but time was when he took an active part in Church and Sunday School life both at South Shore, Blackpool, and at Mottram. At the latter place he was helpful, particularly in organising healthy recreation for the young men, and took his share in Band of Hope work. He is now a member of the London and S.E. Unitarian Provincial Assembly. He married Miss Arnfield, of Dolgelly, and their two children are Beatrice (Peggy), 15, just matriculated; and Geoffrey, 12, who is a pupil at Arnold House School.

ONE WITH GOD.

It is God's aim in making man,
Co-workers to provide;
Companions in His mighty plan,
With Him as Help and guide.
To share with them His life and power,
His riches to enjoy;
And give them much of heavenly dower,
For His divine employ.

As partners in the splendid scheme,
Of perfect life and thought,
All human souls can well redeem
The ills that men have wrought.
Creating truth and harmony,
And order everywhere,
Promoting peace and unity,
With love and mutual care.

For so are man and God as One,
When man seeks to fulfil
The Father's work, and thus alone
To do his Maker's will.
To choose the right with all his might,
And shun all evil ways;
By truth and love to make delight,
And spread his Maker's praise.

THE WISE SCHOOLMASTER.

At the village school the boys were having an arithmetic lesson.

When school was over a boy came to the master with a sum he could not get right.

"Ah! I see what is wrong," said the master, "and I could show you how to put it right, but that would prevent you from doing it. You learn best by using your own brains and puzzling it out for yourself. Go on trying until you find it out. You can do it."

At that the boy was disappointed. He went home and resolved to try. Over and over again he went through the figures and yet the sum did not come right, and he was thus in despair. The master's words, "You can do it," made him try again. Suddenly he saw the mistake in the reckoning, and then it all came right.

When he showed it to him the master said, "Well done! I knew you could do it. That is how it is in life. God gives us ability and brains that we may use them to make straight life's puzdles and problems; we learn by trying, and mistakes teach us. God is our schoolmaster, and we are all pupils in His school."

The boy remembered those words in after years.

A Faith for Young People that will Help and Guide.

STUDY COURSE (9)— For Sunday Class or Weeknight Circle.

For 5th Sunday use (16).

(12) FAITH THAT ALL TRUTH IS ONE.

Truth is that which is in agreement with the order of the Universe and the laws of life. It is the expression of the divine Will, the Word of God. Whatever is in contradiction to the orderly ways of the Creator and the facts of nature is not the Truth, no matter where it may be found. If uttered by the most saintly character, that cannot make it true. If found in the holiest of all Scriptures, that does not give it sacredness, if it does not agree with God's divine order as found in His unchangeable ways of doing things. This is another manner of saying that all Truth is reasonble, and that anything that is not in accord with reason is untrue. These remarks are concerning absolute truth—that which is true always, in all circumstances, and everywhere.

But some things are considered to be true which are not always true. That is called relative truth, meaning that which is in true relation to something under special circumstances. What is true of a person when he is a child is not always true of him. It is true to say of him as a child that he is SHORT in stature, but it is no longer true when he has grown to manhood and is six feet tall. It is true to say that the day is bright and sunny when it is so, or that the temperature is warm on a warm day. But when the question is asked "What is Truth?" which Pilate did not answer, it means what is really true always.

There are said to be different kinds of truth, religious, political, social, philosophical, scientific, etc. Some people say that science and religion are opposed, but that assertion depends upon what is meant by science and what by religion. Manifestly what is really true in science and in religion cannot be contradictory. Science is exact knowledge; Religion is righteousness. All the ordered knowledge of science concerns right relationship, and real religion is right relationship with God and man. So that the truth of science is one with the truth of religion. They are in agreement and cannot be opposed. But certain creeds and dogmas which are associated with religion are contradictory to science. They are not religion, but only the opinions of certain people about religion.

All real truth is ONE under various names. What is true as science, religion, politics, philosphy, social economy, is so because it agrees with the order and constitution of the universe. Therefore—as all things which agree with the same thing must be in agreement with each other, all kinds of such truth are one. Hence the doctrine of the Unity of Truth. Any so-called science which is not in accord with the orderly constitution of the Universe is not a science, and any kind of religion so-called which is not in accord with that test is not religion. All truth will stand any test unshaken by fullest inquiry and the strictest investigation. Truth is precious. It is mighty and must prevail against all ignorance, error, and superstition. Faith in Truth and in the unity of all truth is the only safe foundation of trust. Truth never deceives. It is the shining light that shineth more and more unto the Perfect Day of never-ending joy.

(See,—Ps. 91. 4; 117. 2; 119. 142, 151; Prov. 23.23; II. Cor. 13. 8; for reading: Ps. 19; Job. 38).

(13) FAITH IN ONE SALVATION FOR ALL.

Salvation—a word misused by an un-Christian orthodoxy to mean rescue from a supposed hell of everlasting torments—really means health, wholeness, soundness, and consequently, safety and security from disease and death. Its use in the Christian Scriptures of the New Testament is in agreement with this. The Greek equivalent in those records of which our English is the translation—means to preserve or to keep alive. The saviour is the healer and the preserver of life. Three words in Greek in the New Testament mean to SAVE. "Sozo," the Greek word is, in English—to make whole, as in Matt. 9.21, 22, "I shall be made whole," and "Thy faith hath made thee whole," "The woman was made whole from that hour." Another Greek word "Iskue" to be strong, to be in health, is used in the passage—"They that are whole have no need of a physician, Matt. 9.12—but in Luke 5.31 there is a third Greek word—HUGIAINO to be sound or healthy, and in Luke 7-10 "They—found the servant whole," from which word is derived our "hygiene" the name for the science of the preservation of health. In the verse of Acts 16.30, "What must I do to be saved?" the Greek for "saved" is "sozo."

These explanations indicate clearly what "salvation" means in the New Testament. Applied to the spiritual it carries the same meaning, wholeness, soundness, safety from spiritual disorder, deliverance from sin. "What shall I do that I may have eternal life?" is the same as saying—How may I have SPIRITUAL life? In reply to that question Jesus said: "If thou wilt enter into life keep the commandments"—and "if thou wilt be perfect, go and sell that thou hast and give to the poor." On another occasion when he was asked the same question, and his questioner replied quoting the command to love God, and thy neighbour as thyself, Jesus answered—"This do and thou shalt live." So it

is life which may be entered into now, the perfect life of the spirit.

This is the salvation for which all mankind are intended—the complete soundness and health of the soul, the full development of the spiritual nature, the life of righteousness which is the only enduring life. It is safety from selfishness and sin and from every moral disorder, deliverance from every influence that imperils the welfare of the soul. Will all those human beings who do not reach this condition of moral soundness and spiritual health in this world have opportunity hereafter? Some people say—No. That means that all of them are failures, and what is worse—God's failures—if that is the right answer. But it is not the right nor true answer. Jesus said, "It is not the will of your Father which is in heaven that one of these little ones should perish," Matt. 18.14, and his word is the truth of the matter. All are created to attain to the perfect life, equally intended for the same salvation, for ultimate deliverance from every kind of evil—and in God's own time and in His own way all His children will attain to that. To believe this and to have a sure faith that it will be so, is far more helpful than the depressing scepticism which destroys all hope.

(See, Isa. 53. 10; Phil. 2.12; I. Tim 2.4; 4.10; for reading, Matt. 18. 21-35; I. Cor. 13).

(14) FAITH IN NEVER-ENDING LIFE.

The human soul is immortal. If God is our Father, and we, His Children are sharers of His nature, we must be as immortal as He is. The belief in a future life is inherent and instinctive in all the races of mankind. Reason recognises the necessity for a continued existence from the evident fact that none of us reach the full development of our being in the span of this earthly existence. Nothing perishes in nature; death always leads to new life. With all its changes and transformations matter is indestructible. The forces of nature—light, heat, electricity, are never annihilated or lost, they only change their manifestations. Seeing that nature never wastes or loses one atom of matter is it not unreasonable to suppose that the mind and will of man no longer exist when the fleshly body dies? Which is of greater importance a great human character or a crystal? Everything in the crystal is indestructible, and so may we reasonably conclude the same of man's personality. The atom or electron which has existed through all past ages is not superior to a Socrates that it should persist and the great soul should not. Nature teaches that not a particle of anything is lost, and it is natural that we should think that—

> "Not one soul shall be destroyed
> Or cast as rubbish to the void."

In our deepest nature we shrink from the idea of annihilation and protest against the supposition that this life is the "be-all and the end-all" of us. Addison well expresses the instinctive feeling of mankind in Cato's soliloquy—

> "Whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence this secret dread, and inward horror,
> Of falling into nought? Why shrinks the soul
> Back on herself, and startles at destruction?
> 'Tis the divinity that stirs within us;
> 'Tis heaven itself that points out an hereafter,
> And intimates eternity to man."

What Plato, Socrates, and Shakespeare wrote or said may live for many centuries in recorded history and in all probability throughout all time. And the minds and personalties from which their words came cannot be less immortal but are surely more so, as the author is greater than his works. Tennyson truly represents the universal feeling of humanity concerning death and life in his verse—

> "Whatever crazy sorrow saith,
> No life that breathes with human breath,
> Has ever truly longed for death.
> 'Tis life, whereof our nerves are scant,
> Oh life, not death for which we pant;
> More life and fuller that I want."

You may be sure that this human longing for immortal life is not a deception, but that it is the anticipation of the truth. The soul inherits from the heavenly Parent a never-ending existence in which our present incompleteness will grow more and more finished, with ever new ideals opening out for further attainment in the joy of perfect life. There is no reason to doubt it, but every reason to believe it, and to support your faith in that endless progress in the Hereafter.

(See I. Cor. 15.53; Luke 18.30; John 3.16; Heb. 7.16; or reading: John 14, 1-19; I. Cor. 15. 35-58).

(15) FAITH IN OUR UNITY WITH GOD.

Religion is the unifying spirit because it is the doing of righteousness. The definition of Micah: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"—and the words of Jesus—"Thou shalt love the Lord thy God . . and . . thy neighbour as thyself,"—"Seek ye first the kingdom of God and his righteousness"—describe clearly what real religion is. Emphasis is laid on practical good, on doing what is right, which means doing according to God's will. There is no religion apart from righteousness and all righteousness—right doing to man and God is religion.

This doing of the right between man and man, and nation and nation unites mankind in the bonds of friendship, goodwill and hearty co-operation for the promotion of the mutual welfare. Through this doing our Father's will in

all our human affairs we put ourselves into agreement with Him. He works by human agency for the welfare of all mankind, and by doing our duty faithfully as His fellow-workers we enter into unity with Him. That is what religion is for, and what true religion does. The more perfect we become in the doing of the divine will the more completely are we One with God. In that we have the unity of religion—the same thing everywhere with all peoples in all lands, for all are agreed on that — the life of right conduct and right relationship with man and God. Religion unites, differences in theology divide. Religion is One, theologies are many. The important thing in theology is that it be true, that it agrees with what is just and right. When all theological doctrine agrees with true religion then will religion and theology be one and the same.

Both in this world and in any other life in the hereafter, the progress of human souls in the realisation of perfect life and therefore in the creation of a perfect kind of society and community, will bring mankind more fully into partnership with the Creator. Heaven, a condition of harmony within the mind and soul makes heaven for others. That perfect life is the very opposite of stagnation. It is the fullest life, of ever-increasing interest, with new avenues of knowledge opening all the time and ever grander ideals being revealed. It is joyous and delightful activity under conditions of order, goodwill and unity of aim.

" New arts shall bloom with loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.
There shall be no more sin nor shame,
Though pain and passion may not die ;
For man shall be at one with God
In bonds of firm necessity."

(See James 1-27; John 17-21; I. Cor. 12-13; Eph. 2-19; I. Cor. 3-9; for reading: John 17, 15-26; I. Cor. 3, 6-23).

(16) A SYNOPSIS OF THE FOREGOING CHAPTERS.

A FAITH THAT WILL HELP.

1.—A sure foundation of Faith is,—to know the Truth about the Meaning of Life; and the way to secure that knowledge is by that Free Inquiry which results in the discovery that—

2.—There is One Only God, the One Universal Mind that plans and creates the whole Universe and every living thing; the One loving Power that is Infinite Who is the Life of all things and the ever faithful friend of all mankind.

3.—God is the Father of all mankind who loves and cares for every human being always and for ever.

4.—Every human being is a child of God, made of God's own nature, intended to learn God's way of life through the teachings of experience, and to obey His law of right.

5.—Human nature is inherently and essentially good; the noblest characters prove what is possible in each without exception.

6.—All human beings belong to each other as members of God's family,—are dependent on each other, and designed for unity and mutual help.

7.—The fulfilment of Duty,—giving what we owe to God and to mankind—is a great uniting power making life an unceasing joy.

8.—As children of God sharing the Divine Nature, all mankind are created and designed to become Godlike,—perfect as the Heavenly Father is perfect,—and the whole discipline of life is made to work to that end.

9.—God is almighty to accomplish in all mankind everything that is right and good, for such is His purpose, and He cannot fail.

10.—God makes all experiences to work together for good, so that everything that is called evil is made to contribute to that end as part of the education of the human spirit.

11.—There is no waste in the Divine providence; nothing is lost or allowed to happen in vain; and there is a unity of purpose running through everything.

12.—Truth is that which agrees with the order of the Universe and the facts of life, and thus all truth is One, for all things which agree with the Divine Will must agree with each other.

13.—There is One Salvation for all men—the soundness and health of the whole nature—body, mind and spirit—which every human soul is intended to realise, and therefore—One Destiny which all are pre-ordained to reach.

14.—The human soul is immortal as God the Father whose nature all men share. Each one of His children inherits from Him the never-ending progress in perfect life by which all the grandest hopes of humanity will be fulfilled.

15.—Religion is Unity with God in the practice of righteousness, the doing of His Will. Everywhere Religion is One and the same—the power which binds all mankind into One, making them at one with God.

And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. —Luke 10, 25-28.

The Federation of the World.

I am an optimist, and I don't mind confessing it. I believe that all right things will come true. That prophetic line from Tennyson: "The federation of the world," was no idle dream, it was a conviction of the inevitable.

No thinking man is content with things as they are. Everywhere people are longing for the change to something better. And such change is sure to come. The ancient rivalries of nations have lasted long enough. They are doomed to perish. A new international order will arise in which nation shall not war against nation any more.

The League of Nations so much talked of will be a great step along the way. Already we have the United States of America in which people of many races and nationalities have become fused into one. The British Empire is a federation of commonwealths composed of nations older and younger, which are being drawn more and more closely together for mutual help and for their common welfare. And out of the awful pangs of war a new Europe is coming to birth. Mutual necessity is compelling towards the confederation of Europe and the Federation of the world.

And why not? It is the only real safeguard, the only security for enduring peace. Humanity cannot afford to allow the perpetuation of existing antagonisms. Territorial ambitions and commercial greeds must pass away. Their causes must be eradicated, and universal security and confidence established. Who says that such things are impossible? Again let it be declared that all right things are possible. Nothing good is impossible to those who believe, to those who have faith. The grandest ideals can be realised as soon as the people have the mind to realise them.

Why not the federation of all nations and peoples for the good of all? The amalgamation of nations into one great combine or co-operative body is quite as practicable and possible as that of rival banking or insurance or other trading and commercial concerns. If ultimately, as soon as they are wise enough, they agree to be shareholders in one world-wide company, pooling all their resources, and each nation receiving its share of dividend in proportion to what it contributes,—the Federation of the World will have become a fact. That is the condition towards which the evolution of humanity is inevitably tending. No matter what stands in the way it is as sure as night follows day that it will come. The awful suffering and waste in every land, and the needless sacrifice of millions of lives both in war and peace, cry out for it.

The realisation of this ideal will secure the fulfilment of a multitude of other noble aspirations. Each nation will be equally free to realise its highest life. Such a federation of peoples and pooling of resources will be based on equal justice and security to all. Each nation will have its own self-government with no limits to its freedom except the equal freedom of all other nations. Every nationality will have a direct interest in the welfare and security of every other. And equality of opportunity to every man in every land will be the necessary condition to the internal order in each nation. The full development of the individual, physically, mentally and spiritually, so as to realise the best that is possible in each, will be a requirement of the national resources in all the concerns of life. The just distribution of what is called wealth, of the necessities of life, will be a matter of course. Such a thing as poverty will be an unheard of possibility. Equal opportunity of work, leisure, study, learning, travel, enjoyment, happiness, will be as secure as the air and the sunshine to all.

Many people are quite sceptical about these things. They meet such ideas with derision and ridicule. They laugh in the face of the optimist and reckon him as a fool. And perhaps at the same time they reckon themselves as Christians, believers in the greatest Optimist the world has ever known, who had the boldness to declare that the kingdom of heaven will come on earth, and that nothing is impossible to those who have faith.

BACK TO REALITIES

A way out of the present chaos in Religion

By

SYDNEY HERBERT MELLONE

author of

The Price of Progress.

The New Testament and Modern Life, etc.

2s. net.

10 Orange Street
LONDON W.C.2

CONSTABLE

Will You Co-operate?

5,000 extra copies of this special commemoration number are being distributed to those of our Churches which so far have not been making any use of the MONTHLY. The Editor incurs this extra outlay in faith that these Churches will take care that it shall not be his loss. The use of the MONTHLY does not injure the circulation of our two weekly papers, but advertises them. The cost of the MONTHLY per copy is less than one farthing per week added to their cost. At such small extra expense the circulation of this MONTHLY ought to be not less than 10,000 copies in our group of 317 Churches in Great Britain, without reckoning Ireland and Overseas dominions. The co-operation of all our Churches would most certainly add to their strength as is proved by the testimony of those which have co-operated. And it is surely an easy matter as can be plainly seen.

Excepting single copies supplied to subscribers by post at 1s. 6d. a year, all small packets less than 25 are sent out below cost. 25 copies are sent for 2s. per month, including 6d. cost of postage, payment quarterly; 50 copies and postage 3s. 9d.; 100 6s. and cost of carriage, which is 1s. or less according to distance. Wherever possible any Churches taking a monthly supply should make it not less than 25. Church business, like any other business success, depends upon efficient organisation. A good magazine secretary can be found surely in any congregation. He can make up a list of his Church friends and sympathisers to the number of 25 or more who will very readily agree to pay one penny per copy per month, if asked. He can without difficulty arrange if necessary, with helpers who will share the distribution. Such sharing will do the helpers good as a religious duty for their faith and a bit of propaganda work for the cause. This applies also in a Church which uses a larger supply of copies. A magazine committee distributing 100 copies, dividing them into districts, can make it an easy matter, by asking eight of its members to deliver the paper to 12 or 13 addresses each. This makes contact at the homes and serves the purpose of visitation and personal interest. Some Churches use more than 100 copies—150, 200, 250, and one Church 500.

Now as to the financial aspect. Except in cases where a Church sets apart copies for free propaganda, every person receiving a copy should pay for it. If 25 copies are sold, and paid for quarterly there is no financial loss to the magazine secretary or to the Church funds; the same if it be 50 or more; on 100 copies there would be 1s. 4d. profit — the 100 copies being used as a parish magazine, and therefore distributed to members, neighbours, and other acquaintances willing to receive it. Thus the magazine is made to do its work and pays its own cost.

In cases where a local Calendar cover of four pages is added there is an extra expense. But it is an advertiser worth its cost in making the doings of the Church more widely known, and the cost it not great. The four page cover with front page, two columns of Church information, is supplied for 9s. which is defrayed out of the Church funds, or better still by a few small subscriptions. In some cases this is more than covered by a page of local tradesmen's advertisements. This can be done by three columns on the back page at as low a charge to the advertiser as 6d. per month per inch, 27 inches bringing 13s. 6d., and a page of standing advertisements costing the Church only 3s. a month. Cost of cover and front page 9s.; back page 3s.; advert receipts 13s. 6d. Additional Church Calendar matter on the inside pages of cover, is supplied at 6s. 6d. per page.

An efficient Magazine Committee can thus make the MONTHLY a powerful and effective engine in the service of the Church, and for the propagation of its faith, without being a financial drain upon its funds.

To all those earnest Unitarian friends who have not so far used this MONTHLY, we make appeal for their co-operation and fellowship. And to every Unitarian Church which has had no connection with this propagandist organ, we cordially make offer of its service. After 25 years of proved usefulness to our Unitarian Movement, such offer can be confidently made with the certainty that acceptance by any Church will be a source of strength to its life and work.

The Women's League.

The Ilford League branch had an outing to Chelmsford, July 19th, by invitation of a member, Mrs. S. A. Gittins, who entertained the company at her residence near Chelmsford. The party numbered 23.

The Lewisham branch held two well-attended Garden Parties recently — one at Beckenham, and the other at Catford.

The Sheffield District League had an American Tea'' at Unity Church, July 12th, in aid of the Grundy Home, Blackpool, which realised £10, four branches represented, Upper Chapel, Unity Church, Stannington and Chesterfield.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

In the four years 1924—1927, Great Britain's Drink Bill exceeded Twelve Hundred Millions of pounds. This in a time of trade depression, and widespread unemployment.

Which side are you on?—that of the Brewers and the ruinous Drink Trade?—or that which fights for the freedom of the people from this Drink Curse, and especially the freedom of our young people?

The Cause of sobriety and purity is also the cause of morality and true Religion. The National Unitarian Temperance Association is working for that—and asks for your support. May we have your help?

For the sake of the young.
For the sake of our Churches.
For the sake of Humanity.

The Unity Fellowship.

But another month and the holiday season will be drawing to a close. The coming winter season will have to be prepared for. For our Discussion Circle there will be Study Courses on "The Parables of Jesus"; "The Real Truth about Jesus"; "Christianty and Crime," which will be equally useful for Sunday Classes or for a weeknight Circle. The booklet—"A Faith for young people and others," will be published early in the October quarter. These will be helpful, no doubt to Fellowship members and others of our readers.

How many new study and discussion circles can our fellowship members help to get established in the coming winter? There should be such a study class or circle in connection with each of our Churches. The Study Course in the Magazine is provided as material to work upon, and as a help. The Fellowship will provide examinations, and award certificates and book prizes for those who pass creditably. Members' subscriptions go to defray expenses. One shilling a year constitutes membership. The Fellowship work is worth that much support. All our readers are cordially invited to join.

Helpful suggestions are invited.

Testimonies.

From Mossley.

The Committee of the Christian Church, Mossley, use the "Unitarian Monthly" for publicity and propaganda, and are well satisfied with the zealous periodical.

The copies are given away gratis to members and others. The pages are faithfully read month by month, and some copies are regularly sent all over the world to old scholars and former adherents. It is the hearty wish of the Mossley Church and School that the "Unitarian Monthly" may advance and prosper. Our best wishes also to its enthusiastic Editor.

From Coventry "Great Meeting"

Dear Mr. Smith,

With this number the "Unitarian Monthly" has been in existence for twenty-five years, and during that time it has consistently expounded "Unitarian principles," due to the enthusiasm of its Editor, Rev. H. Bodell-Smith, who, in season and out of season has been a keen propagandist. The service to "Unitarianism" cannot be estimated. Its features are many and varied and should make an appeal to all Unitarians, especially to those who desire to study "Christianity" from the Unitarian standpoint. Its pages of pithy paragraphs, together with portraits of Unitarian personalities, photos of Churches with outlines of their histories, brings all its readers into contact with the "wider movement." To add to its usefulness and utility, the privilege is extended to all Churches to make it a local magazine by having their own covers, whereon all the activities of their own Church can be reported thereon. Speaking for my own Church, our members look forward with eager anticipation to the publication each month of the magazine. May it be continued to be published for many more years to come, to spread abroad the principles and meaning of "Unitarianism." We are indebted to the Editor for the great service he has rendered to Unitarianism, through the medium of the "Unitarian Monthly," which has met a much-needed want. May this number which testifies to twenty-five years of effort and achievement, be an inducement to those Churches who as yet don't make use of it, to consider the advisability of making it their monthly Calendar. With best wishes for the future of "The Unitarian Monthly."

Yours sincerely,
IRVIN EVANS.
Hon. Secretary.

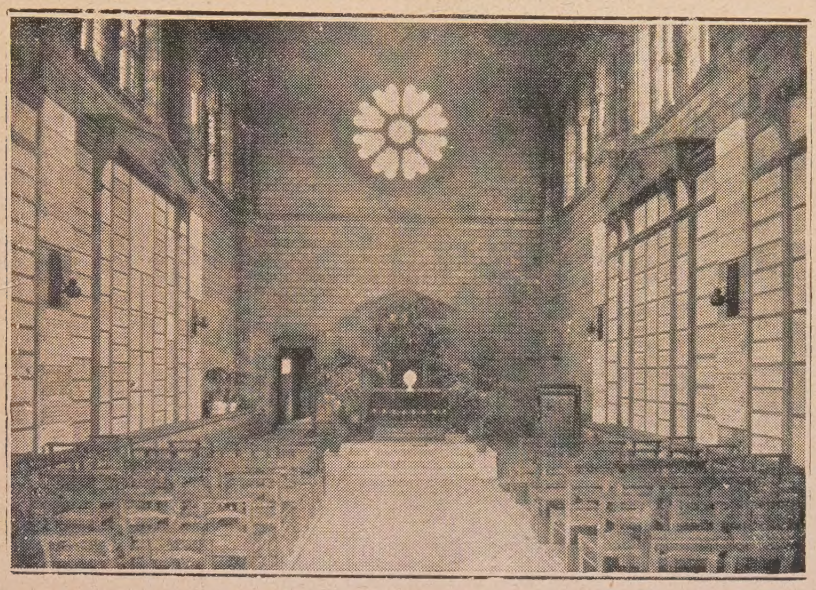
From Rev. W. Holden, Wolverhampton:

"I thoroughly endorse appreciation of the splendid service you have rendered to Unitarianism all these years by the thought and labour you have given to the provision of this most useful and excellent little monthly."

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Interior Manchester Crematorium.

"Consider thy latter end, and be wise."

CREMATION is the best method of disposal of the DEAD. It is the duty of those who wish to be of service to their fellows to see that they do them no disservice after death.

"Much harm is wrought **from want of thought** as well as want of heart."

Death, which is merely a gateway of Life for the freed Spirit, leaves the body, not now needed, "to crumble into dust." That is what we say, but, while true of the final result, the phrase hides the truth of the process, which no amount of gloss can prevent being horrible and repugnant to all who take the trouble to think the matter out. **"Bury the dead out of my sight"** is a wholly natural cry of impulse.

There is a better way, the way of cleanliness, and health and speed.

CONSIDER.—The gold and ruby chamber of intense heat for an hour or so, no corruption, and then pure, white, coral-like and absolutely harmless ashes. Are not these more honouring to your own remains and those of your beloved dead, than the abhorred prison-house of the grave?

"There to lie in cold obstruction and to rot, this sensible warm motion to become a kneaded clod."

CREMATED REMAINS may be placed in an urn or casket, only a few cubic inches in size, or, "crumbled into dust," **may be laid in the garden of rest.** Arrangements may be made for the permanent disposal of the ashes at the Crematorium, or they may be removed by the relatives for disposal elsewhere.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in the Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All partfculars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietor by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

REV. H. FISHER SHORT.

THE THREE WISE WOMEN.

Crowing happily and kicking with all the vigour of four months, baby Donald lay on his back in his cot. Close together, bending over him, were three heads. One of the heads belonged to mother, one to grannie and the third to sister Prim, which was short for Primrose.

"Oh, isn't he sweet?" said Prim, quivering with more joy than she could express.

"He's a rascal!" exclaimed Grannie, meaning that he was an angel.

Mother said nothing; but in her heart were many treasured dreams.

"Well I never!" roared a big jolly voice that made everybody jump.

"You shouldn't, Joe," protested the little mother; "Donald nearly sprang out of the cot."

"Sorry, Mary," he said, seizing her in his big arms and kissing her under the mistletoe.

"When I came to the door and saw you all crowding round the cot you reminded me of the three wise men on the first Christmas morning."

"How lovely Daddie!" said Prim; "this is Christmas morning; but we are not men."

"But wisdom did not die with those three wise men, my dear," said Grannie; "nor am I aware that wisdom belongs exclusively to the men of today."

"Bravo, Mother!" roared Joe.

Mary put her hand over his mouth and said sh—!

Walking over to the cot, Joe gazed proudly at his bonnie little son.

"Well, young fellow-me-lad," he said; "Your'e having a proper Christmas Day: The three wise women are here, and they are worshipping you for all they are worth."

"Oh, Joe! you really shouldn't say such things." But his words made music in Mary's heart, all the same.

Nor did the others forget Donald's first Christmas morning. Often and often, did they talk about it, and when Donald was old enough to understand, Prim told him of the visit of the three wise women,

By and by, he heard the story of the three wise men, and their birthday gifts to the baby Jesus.

"But I wasn't born at Christmas," he said to mother, one day; "my birthday is on the first of September."

"True dear," she replied, "but you always receive some very nice presents."

"Oh yes!" he agreed"; of course, I do. There's always something nice from Grannie, and something jolly from Prim and something lovely from you."

On the first of September, 1928, Donald had his tenth birthday. He had lots of presents from lots of friends and relations; but, somehow, the gifts of the three wise women seemed to mean more to him than all the rest. When he kissed his mother goodnight, he said so.

For a moment, she was rather alarmed. She had a feeling that he might not feel sufficiently grateful to the others who remembered him on his birthday, and that would never do.

Then, to her great relief, he said, "I am pleased with all my presents; but the story about the three wise women makes me think more about yours and Grannie's and Prim's."

"I'm so glad, dear," she said, holding him very close; "and I want to tell you why."

Her voice sounded so sweetly strange that he gently released himself and looked into her face.

"Why, you are crying, mother; and you said you were glad."

"I am glad, dear; and I'm also a wee bit sad."

"You funny little mother," he said echoing his daddie; "how can you be both?"

"Every mother is sad when she thinks that one day her little boy will grow up into a man."

Donald couldn't see that at all. He thought how fine it would be to become a jolly man like daddie.

Thoughts like these were running through his mind; he didn't say them aloud.

As if able to see into his mind, mother said, "All men are not like daddie."

"How do you mean, mother?"

"I mean that some of them are thoughtless, unkind, and selfish."

"My daddie isn't like that; is he mother?"

"No dear; and I don't think you will be like that either."

"I'm sure I wont," said Donald, setting his little chin.

"I don't think you will, if you remember always what happened on your first Christmas Day."

"You mean the three wise women?"

"Yes, but I want you always to remember their wisdom."

"Their wisdom?"

"Yes, dear; their wisdom was in their hearts, and their gift was, as it has always been, their love."

This was rather puzzling and, though he did not know why, Donald felt a little sad.

When he trembled a little, mother said, "There, dear, I mustn't make you unhappy on your birthday. You will not forget, I know. The love of the three wise women will make you wise and help to grow up into a splendid man like daddie."

"I want to, mother; and I will."

That night, Mary and Joseph looked down with thankful hearts on their little man as he slept; for they were confident that one day he would rise and call them blessed. H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

Though some of us are enjoying the holidays, we are keeping up our interest in our very own corner. This month we have a new contributor who sends us an old favourite in a new dress. The idea is a good one, and I hope others may follow Zelma's example. Thank you, Zelma. Also for your second story which will appear later on.

May you all have plenty of sun and lots of fun

Your ever loving,

UNCLE FISHER.

"ECHO."

Once upon a time there lived in a cottage near a wood a little girl named Echo and her parents. Echo was very pretty and every time she went into the village the people flattered and praised her saying that she was by far the most beautiful girl in the village. This made Echo very vain and she loved to hear the people praise her and tell her how beautiful she was.

But there was one person who disliked Echo because of her beauty, and this was Juno, the wife of Jupiter. Juno was very jealous and she would not hear of anyone being more beautiful than she was. So she decided to send Echo away from the village and all the people so that the people could not praise her. So Juno asked one of her messengers to go into the wood and see where Echo was. When the messenger returned, he told Juno that she was looking at her complexion in the pool, near the cottage. So Juno went to the cottage and saw Echo looking into the pool. This made Juno very angry so she said to her:—

"As you have been very foolish and listened to the flatterings of the people, you will be changed, so that no one will be able to see you only myself, and only your voice will be heard mocking people. You have wrought this punishment upon you, yourself, by being so very foolish.

And to this day when you call to anyone, Echo is heard mocking you as Juno said.

ZELMA BLINSTON, Age 12.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

THE ESSEX HALL BOOK ROOM

NOW CARRIES A LARGE STOCK OF

Reward Books, General Literature

AND

Books of Liberal Theology

and can deal with your Book Orders expeditiously.

Some recent Lindsey Press Publications.

"Christianity and the Religious Drama"

by R. H. V. Bloor. 1/6, by post 1/8

TO-DAY and Other Verses

by Dr Bishop Harman 5/-, by post 5/4

WAYS TOWARDS THE SPIRITUAL LIFE

by Dr. G. Dawes Hicks. 5/6, by post 5/10

RELIGIOUS PROBLEMS OF THE LAYMAN

by Rev. Alfred Hall, M.A. 6d., by post 7d.

THE LINDSEY PRESS,

5 Essex Street, Strand, London, W.C.2.